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ESOTERIC STUDIES FIRST SERIES

THE MYSTERIES OF THE QABALAH.

SECOND AND REVISED EDITION.

By LEONARD BOSMAN.

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DEDICATED TO

ELIAS GEWÜRZ

MY TEACHER,

WHO GAVE ME ALL THE MATERIALS FOR THE BUILDING, POINTING OUT THE PATH TO ME WHICH HE HIMSELF WITH BLEEDING FEET HAS TRODDEN.

PREFACE TO THE SECOND EDITION.

IN offering this second edition of the *Mysteries of the Qabalah*, a few words from the author may be welcomed by those who have so kindly received and reviewed his efforts of the last two years in the domain of literature.

When the idea of popularising and making clear the ancient records presented under the name Qabalah was put forth, it received scant attention. No publisher would take any interest in the matter, and even those who were established for the purpose of publishing such literature would have nothing to do with the work, saying alas! that it "would not pay." Strangely enough, however, it has "paid," not only in coin of the realm, but in a far greater and more lasting manner, and brought its author much benefit which has helped him through an exceedingly troublous period in his occult life. For all the kind words of readers and reviewers, of friends and acquaintances, heartfelt thanks are here offered.

This little book was offered to the public merely as a "*ballon d'essai*," as it was termed by friends, but to the surprise of no one more than the author himself, it kept its place, and after many struggles, was well received by the public, so much so that the first edition ran out, and there is now a demand for this revised edition.

The Masonic reader's attention is directed to Chapter 3, pages 46—48, for it has been said in complaint that this and other books of the same series contain no Freemasonry as was advertised. Now, the discerning reader will find much food for reflection in the pages mentioned, and if he be a Freemason and *understand the meaning* of his ceremonies, then he will realise for the first time the true meaning of some of the symbols used which have never before been made public. The Royal Arch Mason, however, will be more than surprised to find in this chapter his most cherished secret explained, and here it is necessary to make an explanation. This chapter was written before the writer became a Royal Arch Mason. His surprise may be imagined when he found on entering the Royal Arch that this chapter, written long before, was the explanation of the Ritual itself as all who read and understand will know.

It is to be hoped that those who are not Freemasons in actuality, though they may be at heart, will forgive any apparent hiding of secrets in this introduction, but the author has obligations which must be respected. The fact of writing an explanation of masonic secrets before learning them in Lodge is so strange that it merits these few words, and therefore this preface has been written.

The Mysteries of the Qabalah.

Introduction to First Edition. (Revised.)

IN offering to the public the new series of booklets of which this number is the herald, a few words of explanation are necessary considering the masses of cheap literature with which the market is now being flooded, and seeing that "classical" students are inclined to look askance at "classics" produced at a "popular" price.

The importance of the spread of knowledge cannot be over-estimated, but knowledge is not always to be found within the covers of modern novels written for the delectation of the masses, nor yet always in classical writings.

The reason for adding to this store of literature is that it is believed that amid the millions of whom the Ecclefechan

Philosopher said such harsh words, there are many students who ever seek the true light even amid the noise and clashing sounds of this under-world which we call civilisation. It is for such as these that this series of manuals is intended, so that in adding to the store of literature it is hoped that some good will result. Anyhow the order has to be obeyed, as Arjuna obeyed that of Krishna, to act without thinking of results.

Amongst the students of mystic lore, Occultism, Theosophy, Freemasonry, and the occult sciences generally, there is very little knowledge of the Qabalah, probably because there are such weird notions current as to its true meaning. It is believed by some to be a doctrine of mere conjuring tricks, of juggling with numbers, of fortune-telling, etc., and is supposed to require a very deep knowledge of the Hebrew language. But as a matter of fact, the knowledge of the Hebrew *language* itself is not absolutely necessary. It is not even possessed by many of those who gave to the world all sorts of books on the Qabalah, most of them basing their writings upon a Latin translation by Knorr Von Rosenroth. Moreover, the mental giants who are acquainted with the true esoteric doctrines do not believe them, being more concerned

with their own intellect and its products of logical reasoning. What is required, however, for study of the Qabalistic lore, is a knowledge of the meaning of symbols, and the Hebrew letters are symbols *par excellence*.

In studying the doctrines which are here presented it must be noted that there are two sides to the Qabalah as known to modern Europe and modern erudition, *viz.*, that which is reveiled (revealed if the reader prefer the word) through the medium of printed books, and that which can be explained either with the aid of a teacher or with the inner light of Intuition. There is indeed a vast difference in the intellect which arranges and classifies and tabulates and nails down to the counter, and the Intuition which is from within and when properly " educed " or educated cannot err.

In this series of studies the two methods will be blended as far as possible, so that, thereby, fellow students may be helped to contact that great Storehouse of knowledge which undoubtedly exists upon the inner planes of Nature and from which it pours down whenever a prepared mould is made ready for its reception.

The setting forth, therefore, of the different Qabalistic doctrines and methods of unveiling cosmic mysteries, is meant to serve

as a stimulus to the inner knowledge which is the birthright of all. For this knowledge must be e-duced, brought forth from within (the true meaning of education).* A stimulus is sometimes required to help in this educing, the student being sometimes led, by the mere sight of a symbol, to discover for himself the meaning of cosmic mysteries which hitherto have been absolutely unknown to him. Symbols are indeed guides to the Treasure House of Wisdom, to the Storehouse of Knowledge, which is ever around and within us all, and in this way it is hoped that these booklets will prove veritable symbols leading to the reality which is behind the words. Those who do not contact that reality will have to wait till they grow in insight. For great diligence is needed to comprehend The Ancient Wisdom, The Secret Doctrine, The Theosophia, the Chochmah Nistorah, the Received teaching, the UNIVERSAL WISDOM. All these are names, but all refer to the One Wisdom which is inherent in all things, for it is God's Wisdom.

It is the purpose of these booklets to give an outline of the Qabalah, its doctrines and history, etc., but more especially of the methods used by Qabalists to unveil the mysteries of

* Educo = I bring forth.

Nature hidden in the Scriptures. Further, using these same methods, a more difficult task will be attempted, *viz.*, the unveiling of many of the mysteries of creation, etc., which have been so carefully hidden in the pages of Genesis and other scriptures of the world, the mysteries of the Old Testament and the New, of Egypt, of Greece, of Assyria, and of India, showing that the teaching is the same throughout them all. This will be done with the hope that fellow-students will be led to a deeper study of comparative religion and through that be led to a deeper understanding of that true Brotherhood which is a fact in nature, but which men are striving to understand with poor results hitherto but great hopes for the future.*

Perhaps, through such a study, we may be enabled to come closer together and understand each other better and realise the Unity, that One-ness, which permits diversity only that a more perfect form of Unification may be realised. There is an old English saying that "spiritual music can spring only from discords set in unison," and there can be no more perfect truth

* (January, 1915.) The great War now upon us will serve as a channel for a new outpouring and bring men together in Peace and Unity after the horrors of War have passed, for War also is a Symbol and leads to Reality.

when properly understood in the light of meditation.

For Wisdom is a true Holy Crystal, a Precious Stone beyond all price, which scintillates upon all sides with meanings adapted to the minds of the onlookers, be they children or men, but ever this Wisdom is one and the same, eternal in the Heavens. For there is but One Great Stone, the Stone called AUM, which Christians may call Christ, though to those of other faiths it is named differently. Yet are all the rays from that One Stone, that Pure Diamond-Souled One, who, like a precious jewel, scintillates on all sides though each man sees only one.

"However men approach me," says the Hindu Krishna, the Indian Christ, "even so do I welcome them, for the path men take on every side is Mine." (See *Bhagavad Gita*, trans. Annie Besant.) Moreover, the same Teacher declares that "all men worship Me though they know it not."

If the reader will have patience and bear with the opening chapters he may be led thence to that which will prove a veritable revelation of the Ancient Wisdom, for never yet has it been well realised by the world of students the mine of knowledge to be found in our scriptures hidden in the very letters which compose the words.

Once the veils are stripped, as it is hoped they will be in these booklets, the Truth will shine forth as ever it shone before for those whose spiritual eyes were opened, and the Light will be visible to those who have light, for unto him only that hath shall it be given.

It is a bold claim indeed, that is made, but it will be justified.

The Mysteries of the Qabalah.

CHAPTER I.

The Qabalah.

BEFORE entering into a study of the holy scriptures which shall be more profitable than that which has been entered into by the sectarian dogmatists of the past, it is necessary to obtain a sure foundation upon which may be built a stately edifice worthy the attention of men who value truth and wisdom more than mere argument.

To this end a knowledge of the methods used by the Qabalists of old to explain their sacred scriptures and mysteries is necessary, for it is this knowledge which will constitute the foundation of the edifice. It is essential that these methods be fully understood, for any modern presentment of ancient truths must carry conviction with it, must, as it were, prove itself as it goes, and prove itself logically, so that the student may pass step by step and degree by degree to a complete understanding of the mysteries.

The Qabalah, playing as it does such an important part in the unveiling of the

Scriptures, must be understood by those who wish to enter into the details and comprehend fully the methods used by the Qabalists. Hence the first and most important question to be answered is "What is the Qabalah?"

It is easy to give an explanation of the meaning of the word itself, for its root is QBL, which means "to receive." The Qabalah, therefore, is the "received" doctrine, the esoteric side of the scriptures, the Doctrine of the Heart, in contradistinction to the doctrine of the eye, the inner Truth as opposed to the outer form, the intuitional and not the brain consciousness.

There is, however, no Book of the Qabalah, no manuscript called "The Qabalah," but many manuscripts and books have been written *based upon qabalistic knowledge*, and these different works are known collectively as the Qabalah. They are, however, merely opinions and statements embodying the ideas of the Hidden Wisdom or Qabalah, which has ever been taught to companies of students by the teachers of the Secret Doctrine, though seldom written down. The true innermost teachings are always given "in the house" or upon the Mount,* that is to say, "in Open Lodge."

We have, however, to remember, when

* "Upon the Mount," GL or 33. (See p. 53.)

entering upon a study of the Qabalah, that it is to be viewed in three ways, *viz.*, historically, as regards the documents, etc., then again in reference to the qabalistic methods of teaching and unveiling the mysteries hidden in the scriptures, and finally, as the Qabalah, the Wisdom itself, or, Spirit, Soul and Body. Everything in the whole universe must of necessity be threefold as will be proved later,* and the Qabalah is no exception to this rule.

It is well to remember these distinctions and to realise the difference between the Qabalistic Wisdom, the means of production and the product or appearance. The *Qabalah, then, seen from this point of view, is not a book*, as so often thought, just as the Occult Teaching, the Secret Doctrine, is not a book, even though the *Secret Doctrine* happens to be the name of a book containing many of the teachings derived from that source. The writing is merely named after its Source.

What then is the Qabalah, and whence does it originate? These are the questions which have puzzled the minds of many scholars in the past and may still continue to puzzle many in the future, especially those who endeavour to fix and tabulate

* See *The Music of the Spheres*, by Leonard Bosman, pp. 33-5.

the Ancient Wisdom, who do not see save with the physical eye.

Hitherto nothing definite has been settled as to the origin of the Qabalah. Regarding the documentary evidence, there are few historical data of an exact kind upon which the intellectual writers could fall back, hence many have been driven into the realm of surmise and opinion. One declares, repeating the information given in a very old manuscript, that this wisdom was given by God himself to a company of angels, and esoterically speaking he may be correct, if we think of an Avatar in the place of a personal God and of Masters instead of Angels.* Another declares the Qabalah, or rather that part of it comprised under the title Zohar, to be the work of Simeon ben Yochai, who lived at the time of the destruction of the second Temple, whilst others declare that it is a modern invention, the work of Moses De Leon. All seem to forget that the Qabalah itself, being merely the expression of Cosmic Truth, can have had no actual beginning but must be as eternal as that Truth itself. It is reasonable to *suppose* (although there are many Occultists who have a knowledge of the past and

* We might even agree that the Wisdom was that of the Logos. He communicated it to His Seven Chief or Planetary Spirits "in the beginning."

declare that there were always some Great Ones upon earth with a knowledge of the Secret Wisdom or Qabalah) that there were always those who knew of these doctrines and that they were continually being given out to the world in different lands and at different epochs as required, sometimes in one form and at other times in another, but ever was the same Truth veiled in the teachings. The Qabalah, or the vehicle for the Divine Wisdom, is eternal, for it is the means of manifesting the knowledge stored up in the memory of Nature, the memory of God, the Akashic Records or Aether of Space.

This Aether of Space is, according to Occultists, a veritable Picture Gallery, or rather a Kinemetograph which, when wound up and contacted by the initiated Seer, shows picture after picture of the Past, as veil after veil is lifted. These pictures are the true memory of Nature impressed upon the Aether or Akasha,* just as the memory of the past is said by scientists to be impressed upon the matter of the brain. If the one statement be found reasonable then surely the other is equally logical.

In this sense, then, the Qabalah had no beginning, except as the world itself had a

* Ether is merely a densification of its Parent Aether from which latter all matter originates.

beginning and man himself had a beginning, for the Divine Wisdom is Eternal in the Heavens.

"But there must have been a time when the wisdom was first promulgated, when these Qabalistic doctrines were first given out to students," says the reader. True, but then we have to consider that our knowledge of history does not take us far back into the time-stream. Wherever we look, apart from the ordinary historical records, we find that this inner teaching has existed. We see it hidden in the ancient writings of South America, in the Temples and on the stones and monuments of Egypt, and elsewhere. The same wisdom is to be read in the Sacred Writings the world over, in Sanskrit, in Greek, in Latin, in Chinese, and in fact in any sacred writing which is truly sacred, that is, which is capable of teaching Truth to man. In the Vedas it looms large, it is to be found upon the papyrii of the Priests of Egypt, on the stones of Assyria and Babylon, in the writings of the ancient Persians and Sassanians, in all countries and in all climes. In Peru and in other parts of America, in China, in Japan and throughout Asia, Africa, Europe and Australia, everywhere are traces of this Ancient Wisdom to be found. The Occultists tell us likewise in

various works, notably the *Secret Doctrine*, *Isis Unveiled*, *Man: Whence, How and Whither*, and many others, that the Ancient Wisdom was ever known to the Teachers of men and continually given out by them as time and occasion called it forth. All this may be seen in the pictures of the Kinemetograph of Nature, the Akashic records. It is, however, useless to offer evidence of this description where the historical facts are required and for this latter purpose a history of the written Qabalah will be necessary.

There exist certain manuscripts of various dates and from these are deduced certain facts: this is the method usually followed by the historians. In the case of the "history" of the Qabalah, it is but a will-o'-the-wisp, which leads us nowhere, although it is necessary in order to have a general idea of the subject to chase this will-o'-the-wisp until it can lead us no farther, and then we shall have to depend upon the voice of Intuition. And here it may be necessary to say, that in addition to the Bibliography at the end of this volume, there are other sources and other authorities upon which these writings are based, and these authorities have been consulted during the course of the studies. The careful student always likes to have before him

chapter and verse of the "authority." "Where," he asks, "did you obtain this knowledge?" "What is the authority for the statements?" and so forth. The answer is easy. A certain knowledge of the efforts made by others in the past to unravel the Qabalistic mysteries is necessary to all students but upon that there is no need to dwell, for the only thing that matters is the knowledge of the Qabalah itself and not what men think of it. This book knowledge then constitutes a part of the "authority" for all that will be given out in these pages, but the chief AUTHORITY is the *knowledge applied* and the "sweet reasonableness" inherent in the teaching itself. With the different Keys of which a description will shortly be given, it is possible for all students to apply the knowledge of the Qabalah to the unravelling of the scriptures and their mysteries.

Apart, then, from the books to which reference is made at the end of this number, there are other "books" used in the compiling of these writings, and it may be well to name them. The first "book" is called "The Volume of the Aural Knowledge," the second is "The Book of the Intuition," the third is "The Voice of the Earthly Guru," and finally, there is the "book" to which all students may refer,

"The Book of the Akashic Records." Unfortunately, however, these are all "out of print," and cannot be read even at the British Museum. The reader, therefore, who cannot read these works, will have to be content with the use of his Balance. He will be able to weigh in that all that is here set forth and judge all that is written in the calm light of Reason. Faith and knowledge must go hand in hand in studies such as these, and therefore every effort will be made to satisfy the critical mind.

So many minds, so many ideas. One historian, copying from another, tells us that the Qabalah was given by God to a company of Angels, another says that it was handed from Abraham to his son and so on unto the present. This latter, we may feel sure, is correct,* though chapter and verse cannot be quoted to prove such a statement. A. E. Waite speaks of the book called *Sepher Yetzirah*, in which certain Qabalistic doctrines are written, as probably being the work of Rabbi Akiba, and as supposed to have been written down during the second century. It is not to be thought that Rabbi Akiba was the actual author of this work, but certainly as a Qabalist, which assuredly he was according to his

* Esoterically speaking, of course, seeing Abraham as outcast, as A-Brahm (not a Brahman).

esoteric writings, he certainly may have been one of those who were led to write down some of the knowledge which had come to him, as was done in the time of the great Rabbi Simeon ben Yochai by his disciples. It is almost beyond doubt, even historically, that the Qabalistic doctrines were commonly known to students as far back as the first century, and also that there were manuscripts which could be read by Christians who had access to them, for the doctrine relating to the inner meanings of the Hebrew Alphabet, which is the most important Qabalistic teaching, the true Key to the scriptures, is mentioned by St. Agobard, who had access to these early writings, as follows:

"Further, they believe the letters of their alphabet to have existed from everlasting, and before the beginning of the world to have received diverse offices, in virtue of which they should preside over created things."

This quotation is from a letter of St. Agobard, and in mentioning it in his *Doctrine and Literature of the Kabalah*, Waite does not seem to have noticed in passing by this evidence of the antiquity of the written Qabalah, the fact that St. Agobard is himself quoting sources from which the Book of Zohar, or Splendour was

compiled. In this book it is stated that all the Hebrew letters were used by God to prepare for the creation of the world. To this fact reference will later on be made, when the letters themselves will be explained and their true significance shewn.* It is sufficient to know from this quotation alone that the Qabalistic works date back to the earliest times, for here we have a writer quoting from them as from old-established doctrines well known to all. The date can be placed even farther back by those who study the doctrines of the ancient Egyptians, and indeed it may be said, in the opinion of many students, that the Qabalistic teachings are undoubtedly of Egyptian and Chaldaic origin as far as the Jews are concerned. This might well be proved by a comparison of the meanings and values of the Hebrew and Egyptian letters, but that must be left until a later period.†

The Book of the Zohar is said to have originated with Rabbi Simeon ben Yochai, but this is not accepted by the different scholars, who claim that the writer of the Sepher Ha-Zohar was a very much more modern writer who lived some centuries after the Rabbi Simeon. This writer,

* See *Music of the Spheres.*

† This subject is treated in the fourth series of these studies just published.

Moses de Leon, who died in the year 1305, is said to have sold the book himself, calling it the work of Simeon ben Yochai. Some have called him harsh names for this so-called mis-statement, but it is not so false as it would appear. It is beyond doubt that this same Moses de Leon was the compiler and writer of the Book of the Zohar, *as such*, but he, according to the "Book of Intuition," merely wrote down the ideas, which certainly were given out by the Rabbi Simeon, as a consecutive narrative or book and issued it as the work of the Rabbi Simeon ben Yochai, which, strictly speaking, it was, although Moses de Leon was the compiler. Who knows but what Moses de Leon himself was a reincarnation of one of the disciples of the Rabbi Simeon and that he was overshadowed in the work of compilation by the great and blessed Rav himself as others since have been. But this by the way, such evidence not being fitting for the eyes and ears of *scholars* who seek only historical proof.

The book of the Zohar is said by its compiler to have been discovered in a cavern where it had lain many years, and it is not an unlikely tale, although scoffed at by modern critics. It is quite reasonable to suppose that Moses de Leon did find some old manuscripts written by the disciples of

the Rabbi Simeon in the second century, and that he edited them and re-arranged their teachings and added some of his own wisdom, of which we may be sure he had an abundance. But it is not correct to declare that he pretended these were doctrines actually written by another whilst writing them himself.

The mention of Saint Agobard and his writings by A. E. Waite is truly strange, for he, although rejecting the idea that the work called the Zohar was a forgery of Moses de Leon, and being inclined to believe that the doctrines treated of therein were far older than time of writing, does not notice that Saint Agobard himself who lived between the years 779 and 840, makes clear references to the very same doctrines of which Moses de Leon is accused of being the forger. The quotation of Saint Agobard is taken from the book of the Zohar or, rather from the teachings upon which that work was based, as all may see on referring thereto. Hitherto there has been no writer or scholar who has noticed this striking refutation of the attack upon Moses de Leon which is remarkable, to say the least of it, for here is ample proof that the doctrines in question are far older even than the time of Rabbi Moses de Leon who is in some quarters believed to have

been their author. Saint Agobard then makes references to doctrines which have been said by some to have been invented in the 13th century, though he himself lived several centuries before the advent of Moses de Leon.

Dr. Schiller-Szinessy in the *Encyclopædia Britannica*, 9th edition, says that the Zohar "was begun in Palestine late in the second or third century, A.D. and finished at the latest in the sixth or seventh century. It is impossible that it should have been composed after that time and before the renaissance, as both language and contents show."

This does not however dispose of the fact that the *Qabalah itself is of infinitely greater antiquity even though some of its doctrines may have been written down in the second century.*

To search for the "author" of the Qabalah as scholars have done for so long, is, in fact, a vain attempt, for it would be just as wise to search for the origin of Religion itself. As H. P. Blavatsky says in her *Theosophical Glossary*, no two writers are "agreed upon the origin of the Kabala, the Zohar, Sepher Yetzirah. Some show them as coming from the Biblical Patriachs, Abraham and even Seth: others from Egypt, others again from Chaldea. The system is certainly very old: but *like all the rest of*

*the systems, whether religious or philosophical, the Kabala is derived directly from the primeval Secret Doctrine of the East.** . . . Whatever its source, its substratum is at any rate identical with that of all the other ancient systems, from the *Book of the Dead*, down to the later Gnostics."

Hence the student is again reminded that the study of Qabalah is no mere Jewish work but is the work of occult students whose ideas are beyond the reach of sectarian differences, although they may be working within a sect or born into the environment of a special religion. For the occult student *is not bound by forms even whilst he follows the ceremonies and ritual of his forefathers*, even though he attach himself to any one special Order or Society. Indeed it is wise that he should be outwardly conventional, from an occult point of view. Let it be remembered that an unconventional person is not necessarily an Occultist. Conventionality or unconventionality is no sure sign of an Occult student.

For those who are interested in dates and

* The "East" being of course the "Place of Light" and not a mere physical "east," for the Wisdom is no more eastern than Western, in fact the East is indebted to the West and *vice-versa*, according to the time when the qabalistic knowledge was given out or represented, sometimes in the west and at others in the east.

descriptions it will be helpful to refer to the works mentioned at the end of this volume, *but it is not essential to the study of the true Doctrine.* Let it suffice to quote one of the best and most intuitive authors who has ever translated the Qabalistic writings, before passing from this section of our study.

Isaac Myer, in his erudite and intuitive work called *Qabbalah*, page 170, says that the Gnostics and others, the so-called heretical sects, *copied from* the Qabalah, which is not perfectly correct, for it would be better to say that the Gnostics were *acquainted with* the Secret Wisdom, *which is Qabalah*, but this is of no moment. He goes on to state, "we may find many of the Hebrew Qabbalistic ideas in the Aryan writings, in the Vedas, especially in their Upanishads, in the *Bhagavadgitâ*, the *Tantras*, etc. Among the Chinese, in the Yih-King, the writings attributed to Laou Tze', and other secret philosophical books. We may also find them in the Zend, and other early Persian writings, in the cuneiform texts of the early inhabitants of Mesopotamia, Chaldea, Babylonia, and Assyria: on the monuments and papyrus of Egypt, and among the remains of the archaic Buddhists and Dravidian races, of India, among others in the cave temples of Ellora, Elephanta, and the Sanchi and Amravati

topes. It is extremely probable that many reminiscences of them are in Thibet, in the possession of the Buddhists."

Thus standing the ravages of time what can this wisdom be but truly Divine and Eternal?

The history *of books* is not important after all, it is the "Thing-in-itself" that matters to the truth seeker. Let us then leave these dates and data, for the history of the Qabalah has not yet been, nor ever will be written by any scholar, whose knowledge is of the head only.

The various books called "Qabalistic," or purporting to be the "Qabalah," are many. Few of them have been translated and the most important has not yet been thoroughly translated into the English tongue, although there is a splendid version in French of the Zohar, translated by De Pauly and posthumously issued by his friend Lafume-Giraud to both of whom the greatest gratitude is due, for there is no better translation extant. It is not however perfect, for there are many interpolations introduced for the sake of clearness, which may have the opposite effect. However, if read with the eye of the Spirit an infinite amount of knowledge may be gained by students. Several of the Zoharic quotations of this series are from that work, whilst others have been learned in different ways.

The following are the works in question:—The Book of the Zohar, or Sepher Ha-Zohar, which includes within it many treatises and books all called generically Zohar, but known separately by other names. The book of *Zohar* proper is a commentary, of rare worth, upon the Pentateuch, in which is concealed a vast amount of learning, though it is not easy to follow its reasoning except with a key and also with the aid of a knowledge of the Eastern Doctrines, and the Sanskrit writings. Many editions of this work have been issued partly in Hebrew but mainly in Aramaic and Chaldaic.

The next in importance is the *Sepher Yetzirah**, or book of formation, which is not mentioned by all writers, though it has been translated into French and English. It refers mystically to the "creation by number," and requires much thought for the unravelling of the mysteries there "explained," especially in the English translation. It is also noted for its treatment of the "thirty-two paths." It is a very short treatise though its wisdom is infinite. There is a difficulty in judging the age of the different manuscripts, but probably this is the oldest of all. There

* Compiled probably by a certain Rabbi Abraham (and not as some misread it *The Patriarch*).

is, however, no definite authority for such statements, for all writers differ, so that we shall have to be content merely with the Qabalah itself, and leave the dates to those for whom they are sweet.

The Sepher Sephiroth, or book of the Becomings, treats of the Emanation of the different Cosmic Beings, the evolution of the Many from the ONE, *or rather the description of the Many who themselves constitute the One.** This is the book from which most of the "intellectual" writers cull their riddles when they speak of the Ten Sephiroth, but seldom give any explanation of the true meaning of these "Emanations," which is left to theosophical and other writers who have given out the same doctrines in simple language. Those students who are interested in this subject and wish to know the details of these emanations are referred to *The Kabbalah Unveiled*, by S. L. McGregor Mathers. The introduction to that work is the best that has been written within the last fifty years, and deserves the greatest attention on the part of the student, the next in order of merit being a work written in English by Isaac Myer called *Qabbalah* and privately published by him in

* The One never *became* Many but the Many constitute the One, for One implies many in the Occult sense, *i.e.*, in the sense of Unity.

1888 at Philadelphia, there being but 350 copies issued. In some respects this latter work is of greater importance than the previous one, as it covers such a vast field, and moreover it is only the introduction of Mathers which is important, for the text itself and the translations of parts of the collected works called *Zohar*, leave much to be desired. Further, the Zoharistic commentary itself is not touched, this being left to Jean de Pauly's French version.

Finally we have the *Aish Metzraph*, that is "the Fire which purified," but this work is deeply mystical and little understood except by Alchemists, containing secrets of alchemy which were known to the Jews of old.

As one of the Zoharistic works, the *Sepher Dzyaniouta* must be mentioned, especially for its likeness to the *Stanzas of Dzyan* of the "Secret Doctrine." This treats of what is called the "Concealed Mystery," the doctrine of the "Balance," an Egyptian survival, probably taken from the Egyptians together with the other jewels of which the Israelites are said to have spoiled them. There are also other minor works of importance but these are generally bound up with the Zohar. They treat of various matters, the emanations of the Deity, or "Creation," the doctrine of Reincarnation,

or Gilgool, that is, "revolutions of the soul," and also the doctrine of Karma, or as it is called in Hebrew, Judgments or *Mischpotim*. Other treatises are of a more difficult and perhaps more dangerous character, treating of demons, and obsessing entities, etc., as well as of Angels and elementals, and such-like creatures.

Finally it should be remembered that *The* Qabalah is not a book on numbers or fortune-telling or names. *The* Qabalah is Occultism and these other books *called* Qabalah treat mainly of *Occult Arts* and may be pure and spiritual or impure and demoniacal, according to the nature of their writers. *The* Qabalistic Wisdom is seen in interpreting Numbers and their meaning but there is no "Kabala of Numbers," and in the same way the Qabalah shines through many foci but no one of these books is *The* Qabala, though each may contain a modicum of its Eternal and Ancient Wisdom.

CHAPTER II.

The Soul of the Qabalah.

IN the previous chapter the Qabalah has been considered from the historical point of view, the written Qabalah being mainly referred to throughout. This may be called the body, the physical embodiment of the Ancient Wisdom, which itself is the true Spiritus, the Innermost Wisdom. For the better understanding of the doctrines, however, a link is required, a soul, which shall connect us with the Spirit behind the writings, and of this soul we may think as formed by the different methods called Qabalistic, the methods of unveiling the writings and enigmatical conversations of the Rabbis, which they themselves well knew when writing.

There are various modes of interpretation used for the purposes of unravelling the Mysteries of the Scriptures, some of which are of an extraordinary nature, but it will be found difficult to put them aside altogether as fanciful until after due trial and strict examination.

The different methods are as follows:—

1. The Key to the scriptures is the meaning of the Hebrew letters themselves in addition to their meaning collectively, *i.e.* as words. Each letter has many meanings according to the plane of manifestation, from the Human foetus and its surroundings to the Cosmic foetus and its surroundings. These meanings will be explained at length in a later part of this work.* It is sufficient to say, for the present, that they constitute a veritable mine of great wisdom and are collectively the true Key to the Scriptures.

2. Each of the Hebrew letters, besides the meanings spoken of above, has, in common with the letters of many other languages, notably the Greek, a numerical value. These values are often written down in place of the letters of a word which they represent, and this constitutes the numerical value of that word. From this method wonderful teachings can be derived, given the aid of one who has had some experience in these Qabalistic studies. It is called GMTRIA or Gematria, said to be a synonym for the Greek word Grammateia [Isaac Myer], which means literally "the amounting to," words of similar values being used to explain the deep truths hidden in the

* See *The Cosmic Wisdom* and *The Music of the Spheres* (2nd and 3rd Series of Esoteric Studies).

combinations of letters called words. Thus the word Besheim, *in the Name* (of God), which is written BShM or 2—300 and 40, has the same value as the word MQRB which means "to draw near," and also is equivalent to the word BTzRIM meaning "fortified."

3. The third method is called Temura which means "to change," and is called by "Christian" Qabalists "permutation." This is an anagrammatical method in which the letters of a word are changed about or reversed in order to form another word, and in this way many mysteries are brought to light. Examples of Temura will be given in a later chapter.

4. Notariqon is a method by which the initials of words are taken to form other words, the most notable and the simplest example being that of the Chochmah Nestirah, which means the "Hidden Wisdom." We ask "what is this Hidden Wisdom and what its purpose?" The answer is shewn us by the Teacher who points to the initial letters, *viz.* Cheth and Nun, and these two letters form the words NCh and ChN, the former referring to Rest, or *Pralaya** and the latter to "Grace," both being symbols

* Pralaya is generally referred to the dissolution of Earth, but there is another kind of Pralaya which takes place in the earth life of an Occultist.

showing the result of a study of the Hidden Wisdom or Chochmah Nestirah, the latter bringing Grace and leading to rest and to the ultimate perfection of man. In a sense this is the human and earthly condition of Pralaya, the condition of Heaven upon Earth. The meaning of Notariqon is simply *quick-writing*, or shorthand.

5. Finally there are the "Four Ways," *i.e.* the four ways of interpreting the Sacred Scriptures, of which it will be well to have a clear idea before proceeding to examples of the methods of which mention has been made.

There is no special authority for all these statements, but they are well-known and accepted by Qabalistic students, having been handed down from father to son throughout the ages. Further, they can be read in very many different works too numerous to mention, although each writer gives an explanation of a different kind according to his predilections. Qabalistic teachers seem to be acquainted with all these methods, and that which is not taught by one may be learned from another. Moreover, the methods which we are now to consider will lead to a greater insight of the Scriptures without the aid of any teacher except the Intuition.

The four ways of reading the sacred

scriptures, according to Qabalists, as mentioned in the Book of the Zohar, are:—

First PShT, or Pshat, the plain or simple literal rendering, the superficial knowledge which he who runs may read. The second method is called RMZ or Ramaz, literally "a hint," and is intended for students who are developing intellect and who do not care to be taught by those who see no other than the literal meaning of the scriptures. The third, DRSh or Darash, is the inferential method of reading, in which the eye of intuition, the eye of the Spirit, is opened and the man soars far beyond the lower mind, far beyond the intellect. The Intuition is something superior to the intellectual reasoning of the brain consciousness, as is well known to all occult students, though it should not be thought that either is to be dispensed with by those who seek a true Balance. Finally there is the fourth and most important method, called SUD or Sod, literally "secret." This method is taught by Initiates to their beloved disciples only and they are careful to whom they divulge the deepest mysteries, knowing that "those who hunt what the Gods hide have trouble for their pay."

The four ways of reading the Sacred Scriptures correspond to the four initiations

of life,* the lessons which man has to learn whilst passing through the experiences of the physical, emotional, mental and higher conditions or vibrations of matter. These experiences have to be gained chiefly whilst in the dense physical body. The man who has mastered all these four ways, who has passed the initiations of Earth, Water, Air and Fire, rises above them and becomes a Pure One (Tahar). Now it is curious to note the same teaching in the Sanskrit, for in that wonderful language the word Tahar or Arhat means a Perfected One, or Mahatma —a Master in Israel.

A Master is one who has passed these and the five Greater initiations, but this does not mean merely that he has learned to read the Sacred Scriptures which are written upon paper, in these four ways, for there are, indeed, other scriptures, the scriptures formed in the hearts of men as well as in the Mind of God. They who would be perfect have to learn to read *these* "Sacred Scriptures" in the "four ways," have to learn to view life in the four manners corresponding to Pshat, Ramaz, Darash and SUD.

This then is the goal set before us, this is the Law: "Be Perfect, even as the Father in Heaven is perfect." By con-

* And to the Great Initiations probably by analogy.

quering all the worlds, by experiencing all things, by reading the Sacred Books, whether in the hearts of men, or whether in the records of Nature, we rise above the necessity for earthly lessons and become free from our bonds, perfect masters of the Arts and Crafts. Thus viewing life, the Qabalist attains to Paradise, which secret is hidden in the four words **P**shat, **R**amaz, **D**arash and **S**ud, the initials of which yield PRDS (*viz.*, Paradise).

What is Paradise? Is it a beautiful garden of Eden, a materialistic heaven such as is dreamed of by so many? Not at all, Paradise or Nirvana is a state of Consciousness, a condition, in which man becomes all that is, in which he feels himself to be at one with all that is, in which he is at one with God and man and henceforth has no further lessons to learn upon earth, for he has attained the Goal set before the present humanity. He may then pass on to higher realms and enter a new order of Beings, or He may remain to help in the great work on earth, that is, to uplift and benefit His younger brothers. During this time of helping, that condition which is symbolised by Paradise is always with him, for He is Joseph the Ruler of Egypt or the Ruler of His surroundings and bodies.

All this is hidden in the words *Pshat*,

Ramaz, *Darash* and *Sud*, as has been said, for whilst man progresses through the different experiences of life and passes the initiations represented by these four words, the "four ways," *he extracts from each the essence* and adds it to his store of experience. This essence is symbolised by the initial letter of each word.

This then is the secret of the "Four Ways." Using these methods in addition to those already mentioned, we are here attempting to unravel some of the mysteries of the Scriptures but before continuing it will be well to have some examples of the methods already mentioned, Gematria, Temura, etc. To this is devoted a separate chapter.

CHAPTER III.

Examples of Permutation and Numerical Valuation.

IN ancient times the world was not so overburdened with literature as in the unfortunate present, when millions of books which all treat of the same unimportant matters, things which come and go, mere illusions of the moment, are produced in such numbers. In those days man depended more upon the oral teachings and when ready received his due from a teacher to whom he was led seemingly by chance. The method of teaching followed was generally the Qabalistic one of using the sacred scrolls, upon which were written glyphs and symbols, and upon this foundation building up a solid structure of knowledge which has not been excelled in the modern world. The teachings related to the Macrocosmos, the Greater world or Universe, and to the Microcosmos, the reflection of that larger world, called Man. From the teachings hidden in these glyphs and symbols a universal science may be obtained, as is

agreed by all who have studied this Lore, notably by H. P. Blavatsky, a science which treats of the Becoming of the Universe, of flux and efflux of Manvantara and Pralaya, from the generation of the "Gods" to the perfection of man.

One of the methods used to unravel the mysteries hidden in these sacred writings, or scrolls, is that of Temura or permutation, the anagrammatical method of changing the position of the letters forming a word to create a new word which explains the original. A striking example of this method, which should be of interest to all who are concerned with occult development and to those who are interested in the writings of the Alchemists, is the following:

The writers on Alchemy speak of a mysterious substance to which no name is given. It is said to be the cheapest thing in the world and costs NOTHING. It cannot be bought, but is actually given "for nothing" to all who are entitled to it. What is this mysterious thing? Let the Qabalist answer. It is GRACE.

This strange teaching was known ages before the Alchemists gave it out to their disciples, being hidden in the sacred writings of old, to be discovered by this method of Temura or permutation. Let us endeavour to gain some idea as to the method of

offering the Hidden Wisdom in the days of old.

The Hebrew word MChN, Mechein, meaning literally "from grace," has six permutations of great significance, *viz.*, MChN, "from grace," MNCh, "from the one who rests," CHMn, meaning "rich oil," NChM, "to comfort," NMCh, "to obliterate," and finally, ChNM, "for nothing."

In these permutations is hidden a teaching of the deepest significance.

He who has passed through the fires of life and seen the emptiness of carnal things, of things transitory, those things which at the utmost last but for a life-time, even if that limit be reached, he who has reached this stage becomes MNCh, *the one who rests* from action. He has discovered after bitter lessons, after repeated trials and tests, that all mundane things are useful only because of the lessons which they teach the Soul.* Having thus learned from long experience that nothing in the world of man may bind him, he becomes MNCh. He goes out into the world a Disciple, doing the work of his Master, doing his Master's will, seeking to bring anew to earth the mighty truths so long hidden from a materialistic world, seeking

* The reader is advised to study the *Bhagavad Gita* and compare its teaching with the Qabalistic doctrines.

ever to serve his brethren unto whom the same Light has not yet been vouchsafed, ever in the midst of great activity, yet himself *inactive within.* Whatever storm there may be without, however much it may pour with hailstones, however fearful the lightning and thunder in the world of man, he stands calmly by, ready to serve those who are sent to him, ready to do the will of God, for he has learned from the Silence and become MNCh.

Thus, he acquires GRACE, MChN, that grace which is his due *through resting from effort, whilst ever in the midst of the fight.*

This GRACE, or MChN, is like unto "rich oil," which is ChMN, pouring down upon him, anointing him and opening up a wider field of consciousness to him, which tells of perfect unity and at-one-ment, that plane or condition of being known in the East as the Buddhic and spoken of in the West as Cosmic Consciousness. Entering into this condition of Buddhic consciousness through the anointing, all his doubts and fears are dispelled. Never again can he complain that there is no purpose in life, nevermore will he rail at the gods for the faults of man, for now he KNOWS, he realises and understands the REASON, and sees the Purpose shining even in the

darkest night of misery. Thus knowing much he is enabled to forgive all, and sets his feet firmly upon the Path of Attainment.

Henceforth, as he looks around him and studies the Sacred Scriptures written in the hearts of men, he sees nothing evil, except in a relative sense. There are only lessons to be learned and a SOMETHING beyond all forms which is Real and Everlasting. Nothing that is human is evil in his sight, nothing that is human is wrong, there is no sin but what he might himself have committed, no stage but what he himself has passed in his upward climb. Knowing the effect of these lessons upon himself he realises that all is for the best and that God in truth, is indeed in his heaven, and that all is, as the poet says, right with the world.

The word NChM, "to comfort," shews us that after arriving at this stage the man is comforted with the knowledge gained, comforted by the Divine *Grace* which through *resting* he has attained. And now a new stage has been reached shewn in the word NMCh, meaning "to obliterate," the lower man is *obliterated* and the god appears in all his glory. It is now that the disciple attains to perfection and receives the great Arcanum, the true Philosopher's Stone which is given him literally "for nothing" (CHNM). He brings with him only

GRACE (MChN), which permuted is ChNM, meaning literally "for nothing."

This then is the meaning of the Alchemists when they assert that the sacred fire cannot be bought but is to be had "for nothing," but this "nothing" is a very precious "something," for it is GRACE without which no man can safely be entrusted with the Grand Secret.

We may read the lessons contained in these Temuras in a shorter way thus:—

The GRACE of God is like unto RICH OIL pouring out from the Heavens, coming "to comfort" the "one who rests" from strife and serving "to obliterate" all evil, so that NOTHING is left but the Perfected One, the Tahar or Arhat, the Master.

This is an illustration of the method called Temura. Let us now study that of Gematria, or numerical valuation, and incidently learn *the secret of the wonderful number thirty-three*, a secret especially interesting to Freemasons.

The struggler, the disciple, it is well known, has to be thrown down into the Pit into the depths of matter, to learn the lessons which only can be learned through bitter experience. In the midst of his trials when for a time the Light is shut out from him he cries aloud: "Woe is me, *my pain* is greater than I can bear."

The pain is felt only by the lower man who is being crushed and the Teacher reminds the disciple of this and instructs him by means of the perfect number *thirty-three*.

The value of the Hebrew word KABI which means "my pain" is exactly thirty-three, the number well-known to Occultists and Freemasons. Why is this called the *perfect* number? How many Freemasons can answer? Few indeed of those who specialise in the "fourth degree," the banqueting degree, in any case, can throw even a faint glimmer of light upon the subject. Oh! that we might be permitted to pour the "*Chochmah Nistorah*" into the empty Masonic vessels and purify the Craft of its defilements. Idol with feet of clay! Let us look to those of this degree who know true masonry and who will awaken their brethren when the hour strikes.

KABI then, which means "my pain," is numerically thirty-three and contains a teaching well worth of study. When the Teacher hears this cry and recognises the man as an aspirant, when the disciple thinks that his pain is too great to be borne, then is help vouchsafed him. He is instructed to *centre himself in God*, to rise from the *Pit* into which he has been thrown, just as Joseph rose and as his Master Christ

arose and as all *true* Master Masons have arisen.

The word BAL* which means "in God" has the same numerical value (33) as KABI (my pain). We see that the symbol of the Higher Self (A) is centred in this word pointing out to the disciple the goal to which he must attain, *i.e.*, to realise that his Higher Self lives and moves and has its being in the midst of *Pain* and is at the same time centred *in* God (BAL). He realises that Good and Evil, God and Devil, are relative, Substance and Shadow, and he knows that he must attain to the Beam of these Scales of Life.

When this centring has been effected, the disciple is told that now he will have to meet his real Self and become one with his Father, the Master within. "*In God*" says the Teacher, "shalt thou find *thy Father*, through *pain* and by the transmutation of pain, *in joy* shalt thou rise from the *Pit*."

The word *pain*, as we have seen it, is numerically 33. From this we get the word BAL, *in God*, also 33. *In God* the *Father* is to be found, by union the Self is to be known, as we see by changing the letters to

* The Royal Arch Mason will be interested to note the author's initials L, A, B, meaning as a word "Unto the Innermost or Unto the heart, or middle chamber of King Solomon's Temple!"

those of the same numerical value, *viz.*, ABIKh, literally *thy Father* (33).

These lessons learned, the disciple rises from the *Pit*, and, having become one with God, returns to the *Mount* *from whence he came and receives the *Law* as do all true Initiates. Then it is said that *he will live* for ever.

These teachings are also found in studying the perfect number 33, for not only does it refer to the *Pain* of the Disciple, the *Father*, the *centring* of the self *in God*, but it shows us that the man returns to the heights after these struggles and really begins to live in *the eternal*. The word GL means *Mountain* and has the numerical value of 33, whilst YChIH has the same value and means *he will live* (in the eternal), moreover this word Chiah is the same as Atma in Sanskrit, or the Self within us all, the Divine Immanence and Effulgence.

Thus, in this number 33, is hidden the secret which tells how the risen one escapes for ever from the connection which he has been forced to make with Asmodeus and enters into that state in which Goodness and Light are predominating characteristics. Anything the treader of the Path possesses

* Or is lowered into the Vault, or goes into the Cave.

of these qualities is owing to individual advancement, but the popular or uninstructed world is not yet out of the hands of Asmodeus nor likely to be for ages to come. From all these teachings we should learn infinite patience and tolerance with our less progressed brothers, remembering the jewels from the Hall of Wisdom as set down in *Light on the Path*.

"When you have found the beginning of the way, the star of your soul will show its light, and by that light you will perceive how great is the darkness in which it burns. Mind, heart and brain, all are obscure and dark until the first great battle has been fought and won. Be not appalled and terrified by the sight; keep your eyes fixed on that small light, and it will grow. But let the darkness within help you to understand the helplessness of those who have seen no light, whose souls are in profound gloom. Blame them not. Shrink not from them but try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight."

Thus the "Risen One" learns that life

indeed is Joy, a Sport, a Song, and that the man who is always losing in the Great Game sings dolefully and makes the Ballad into a dirge. But He who has attained has transcended the earthly opposites known as Joy and Sorrow, Pleasure and Pain, and merged them into a Greater which is Bliss Eternal, Nirvana, the Peace which passeth understanding. Om!

APPENDIX.

A Short History of the Qabalah as shown in its Bibliography.

Date B.C.? From earliest times this oral knowledge was prevalent amongst the Jews and others. It can be traced back into the night of time, on the monuments and in the sacred scrolls and hieroglyphs of all nations.

A.D. 100-200. It is generally accepted by Qabalists that the various docrines found in the *Sepher Yetzirah or Book of Becoming* (*Formation*), in the *Book of Splendour* (*Zohar*) and in the *Bahir*, were written down during this period by certain students after discussion with a teacher, probably the Rabbi Simeon ben Yochai. From this time onward many MSS. were copied and circulated throughout Europe, being, however, carefully guarded by esotericists.

1070. Little now is known of any actual Qabalistic writings during the period between the first and tenth centuries, although there are many MSS. now in the Vatican which treat of the doctrines. These are quoted by Bartolocci in his *Bibliotheca Magna Rabbinica* (vol. 4). There was, moreover, a floating body of esoteric wisdom known to students as "Secrets and Mysteries" (see Furst's *Bibliotheca Judaica*) during this epoch, for references to which see also the works of Ibn Gebirol (Isaac Myer's *Qaballah*).

1100-1400 A.D. The great outstanding work of this period was the inspired effort of Rabbi Moses de Leon, who either collected together the different manuscripts of the disciples of Rabbi Simeon, and edited and arranged them in book form as a complete work (*The Sepher Ha-Zohar*), or was impressed from higher spheres—inspired—to give forth certain knowledge he had acquired through oral teaching and in dreams, etc., that intuitional knowledge which comes ever to the true disciple. Very many other Qabalistic works were written during this period, though few are actually called "Qabalah," this name being as it were an after-thought of the scholars who applied it to individual books. A name was required to cover the whole ground, to include all these "mysteries" and "superstitions," as Kircher calls them, and hence this name Qabalah was used, meaning the "Received Doctrine." It is said by the editor of the complete *Zohar*, which Jean de Pauly translated, that the word Qabalah was first used by Rabbi Aaron Ashkenazi, but otherwise the Qabalistic doctrines were simply known as "Secrets and Mysteries."

1150-1190. Maimonides' works produced, chief amongst them being the *Moreh Nebochim*, of which there is a modern English translation by Friedlander, called *The Guide to the Perplexed*. This is not actually "Qabalah" but treats of it.

1190—? Isaac the Blind. The supposed writer of the *Sepher Ha-Bahir*, a work containing similar doctrines to those of the *Zohar* and *Yetzirah*. Treats of Reincarnation, Karma, the Trinity and Emanations, etc.

1190-1270. Nahmanides' different commentaries produced. Many Qabalistic work ascribed to him and printed in later centuries. *Sha'ar Emunah*. *On Prayers, The Decalogue*, etc. *Penish Sepher Yetzirah* (Mantua, 1562, imp.). *Bi'ur le-Sefer ha-Rimmon, Eden Gan Elohim*, etc.

1200? *Commentary on the Ten Sephiroth*, by Azriel Ben Menahem (edited by N. A. Goldberg, 1850, Berlin). *Sepher ha-Milluim*, (1719, Mantua, Nachmanides).

1270? *Midrash de R. Shimeon ben Yochai* by Moses de Leon. This is the famous Zohar already mentioned. It was written in Aramaic, and has been many times translated in different languages.

1270-1350? *Poske Hilkot* by Recanati (1538, Bologna). He wrote also many Qabalistic commentaries, endeavouring to support the views of Qabalistic fellow students.

1310—. *Ars Magna*, by Raymond Lully.

1370-1430? *Commentary on the Sepher Yetzirah* by Moses Botarel (Mantua, 1562; Zolkiev, 1745; Grodno, 1806).

1455. Works of Johann Reuchlin, *De Arte Cabalistica*, etc.

1460-1500? Commentary called *Ziyyuni*, by Menahem ben Meir (or Zioni), (printed at Cremona, 1559).

1463. Writings of Pico de Mirandola.

1487-1535. *De Occulta Philosophia* (many editions), a Qabalistic writing by H. Cornelius Agrippa.

1490. *De Harmonia Mundi*, by Francesco Zorri.

1493. Theophrastus Paracelsus (works).

1519. *Alpha Beta*, of Rabbi Akiba (various editions).

1533-72. Various works of Isaac de Luria, said to be "the founder of the modern Cabala" (*Jewish Encyclopædia*). Many of his writings printed from 1595-1839. A list of same may be seen in *Jewish Encyclopædia* (art. Luria). The most important are: *The Purification of the Soul* (1595, Venice), *Derek Emeth, Annotations on Zohar* (1663, Venice), *Notes on Zohar he-Hadash* (1663, Venice).

1535. Philo's works, *Liber Antiquitatum Biblicarum* (Basel), etc., 1527.

1550—. *Ez Hayyim* (Korzec, 1784), the teachings of Luria, collected by his disciple, Hayyim Vital. Dealing with the different Qabalistic doctrines of Reincarnation and Interpretation of Scripture, etc.
1552. *Abrahmi Patriarchae liber Yetzirah.* Guillemo Postello.
1558. *Mantua Text of Zohar,* etc.
1550. *Cremona Text of Zohar,* etc.
1562. *Mantua Text of Yetzirah,* etc.
1566. *Sepher Yuhasin* (*Book of Genealogies*), by R. Abraham ben Zakut (1492).
1574. Works of Robert Fludd.
1580. Works of Jacob Boehme.
1585. Works of J. B. von Helmont.
1587. *Artis Cabalisticæ Scriptores ex biblioth.* Pistorii.
1602. *Oedipus Aegyptiacus.* Athenasius Kircher.
1607. *Lexicon Chaldaicum* of Buxdorf.
1915. Works of De Voisin.
1650. Gaffael's *Unheard of Curiosities* (tran. from French).
1652. Thomas Vaughan's Works.
1662. *Liber Yesirah, qui Abrahmae patriarchae adscribitur* (with Rabbi Abraham's commentary).
1677. *Kabbala Denudata.* Knorr von Rosenroth.
1678. *Bibliotheca Magna Rabbinica.* J. Bartolocci.
1707. *Histoire de la Religion des Juifs* (Vol. 3). J. Basnage.
1721. *Introductio ad historiam philosophiae Hebraeorum.* J. F. Buddaeus.
1743. *Nistorah R. Shimeon ben Yochai* (Salonica).
1783. *Kontros Sepher Ha-Zohar.* J. Satanov (Berlin).
1785. *Pitche Chochmah.* Korez.
1786. *Ueber die Natur und den Ursprung der Emanationslehre bei den Kabbalisten* (Riga).
1798. *Commentary on the Sephiroth.* Azariel.
1815. *La Langue Hebraique Restituée.* Fabre D'Olivet.
1827-1853. *Philosophie der Geschichte uber die Tradition.* F. J. Molitor (said to be the greatest Qabalistic work of this century).
1832. *Philosophia Cabbalistica.* Freystadt.
1833. *Dictionnaire de la Conversation,* S. Munk; and other writings of great importance.
1837. *De ortu Cabbaloe.* F. A. Tholuck.
1843. *La Kabbale.* Dr. A. Franck.
1844. *Die Kabbala von Dr. Franck.* A. Jellinek.
De l'harmonie entre L'Eglise et la Synagogue. Chev. Drach.
1849. *Die Religions-philosophie des Sohar.* Dr. H. Joel.

1851. *Moses b. Shem. Tob de Leon.* A. Jellinek.
1852. *Wikkuah al Chochmat ha-Kabala.* S. D. Luzatto.
1857. *Mélanges de philosophies juive et arabe.* S. Munk.
1863. *Bibliotheca Judaica III.*, 329-35. J. Furst.
1864. Kitto's *Encylopædia.*
1865. *The Kabbalah.* Ginsburg.
1865. *Gesch. der Philosophie des Mittelalters* (Vol. II.). Stöckl.
1869. *Le Juif.* G. des Mousseaux. [Siegfried.
1872. *Philo . . . als Ausleger des Alten Testaments.* C.
1876. *History of Philosophy* (I. 417). F. Ueberweg.
1880. *System der altsynagogalen palastinischen Theologie.* F.
Talmudic Miscellany. P. J. Herson. [Weber.
1881. *Histoire de l' exegèse biblique.* L. Wogue.
1883. *Encyclopædia Britannica.* Dr. Schiller-Szinessy.
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